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BISHOP'S HOUSE,
PORTLAND, MAINE, May 8, 1914.

Rev. Dear Father:

My first duty on returning home from Rome is to thank God for all His great blessings upon our Diocese and myself during my absence and to thank all the priests and people for their good prayers.

My visit to the Holy See was a duty of obedience and love and my stay in the Eternal City from Jan. 27 to Feb. 24 was, I trust, a source of manifold blessings for myself and the Church in our Diocese.

His Holiness, Pope Pius X, received me twice, on Tuesday, Feb. 3 and Feb. 17, and asked a few important questions about the priests and people of the Diocese, especially the one great hope, aim, prayer and ambition of his pontificate, "their goodness."

I was happy to give him the consolation that comes from the faith, piety and good works of the people, as from the zeal, sacrifice and persevering labors of the priests in the Diocese of Portland.

The tribute of love and devotion that the Diocese offers each year to the Holy Father was also presented, and will help him to support the missions and works of charity that he has organized with the most sublime faith and apostolic generosity of heart.

Later on I hope and wish to speak in the Cathedral on the present wholly unsatisfactory condition affecting and restricting the liberty and rights of the Holy See and bring the same to the attention of all our people through our Diocesan Magazine.

For the present I wish to convey to all our people the gratitude of the Holy Father for their love and generosity and to authorize the Rev. Pastors to bestow the special Papal Blessing granted.

Wherefore on the Sunday of Pentecost, May 31, you will please read this letter or speak to the faithful at all the Masses on the chief points herein mentioned and at the close of the Mass Impart the Papal Blessing in the usual way, as found in the Rituale Romanum, Titulus viii, cap. 32.

I take pleasure to announce that the Holy Father conferred a great favor and honor upon the Diocese and clergy by appointing the Rev. Arthur T. Hamel, a Roman Prelate with all usual rights and privileges and that this worthy priest and Pastor was invested with the insignia and robes of this dignity at the Church of St. Hyacinth, Westbrook, on Thursday, May 7, and is now the Rt. Rev. Monsignor A. T. Hamel, Domestic Prelate and member of the Pontifical Court.

With earnest hopes and prayers for a continuance of God's blessings upon all the good work of priests and people and with all apostolic blessings, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,
Bishop of Portland.

BISHOP'S HOUSE,

PORTLAND, MAINE, May 8, 1914.

Rev. dear Father:

The annual collection for Diocesan Charities will be announced on Sunday, May 24, and will be taken up by the priests at all the Masses on Sunday, May 31.

The Diocesan assessment will be the same as for last year.

An addition was made to St. Elizabeth's Orphan Asylum, Portland, costing about $11,000, which was met by a loan from the Diocese and increased the debt.

A large lot of land, adjoining the Holy Innocents' Home, was bought for the sum of $2,000 which was paid by the earnest workers connected with that Home.

The Orphans' Home in Bangor has the full number of children, but the funds come all too slowly.

The annual reports of these Institutions will be soon published in the Diocesan Magazine, and it is hoped that the good work accomplished will appeal to the charity and generosity of the faithful.

It is well to urge the Catholics who have wealth, to give each year a fair part of it to the Lord in the person of the orphans, the poor and the unfortunate and to remember that the will of every true Catholic ought to include some of the Diocesan Charities.

A good beginning has been made during the past few years, and we exhort the priests to explain the duty of charity to the faithful from time to time in the Church and in the homes.

The plan of Diocesan organization of the Charities has not yet been completed, but all important facts will be published in the Diocesan Magazine.

With all Apostolic Blessings for the generous and cheerful givers, I am.

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

NOTE:—The offering for the Diocesan Charities is to be sent to the Chancery Office at the earliest convenience, and not later than July 1.

DIOCESAN CHRONOLOGY

JANUARY

2. Canonical visitation of St. Mary's Hospital and of the Healy Asylum, Lewiston, made by the Bishop.

3. Canonical visitation of St. Louis' Convent, Auburn, and of the Dominican Sisters' Convent in Lewiston made by the Bishop.

5. Transfer of priests, Rev. M. F. Drain to St. John's Bangor; Rev. T. J. Mahoney to No. Vassalboro; Rev. J. P. Flynn to Sacred Heart in Portland.

10. Rt. Rev. Mgr. M. C. McDonough, V. G., P. R., appointed Administrator of the Diocese and Attorney for Corporation during absence of the Rt. Rev. Bishop in Europe.

Sunday, 11. Financial and spiritual report of the Cathedral Parish read at all the Masses. Rt. Rev. Bishop announced his departure to make the regular "Ad Limina" visit to the Holy See of Rome. Bishop left Portland, 3.30 P. M., via Boston and Providence for New York.

14. Rt. Rev. Bishops of Portland and of Springfield sailed from New York on S. S. Lusitania for England, arrived at Liverpool on following Tuesday morning at 7 o'clock. Captain stopped in mid-ocean on Friday morning to pick up a crew of eight men from a schooner in danger of foundering.

Sunday, 19. Solemn Vespers, Sermon and Benediction in the Cathedral in Portland in honor of the Holy Name, preceded by a magnificent parade of the Catholic men of the various parishes of the city, So. Portland and Deering. Sermon by Rt. Rev. Mgr. M. C. McDonough, Administration of the Diocese. Similar devotions in all the parish Church of the Diocese.

22–27. Rt. Rev. Bishop visited London, Paris, Nice and Genoa en route to Rome where he arrived on Tuesday, Jan. 27.

31. New Rectory at Skowhegan occupied by the Rev. Pastor, P. E. Desjardins.

February

During this month the Rt. Rev. Bishop remained in Rome, was received in private audience twice by the Holy Father, Pope Pius X, on Tuesday, Feb. 3, and Tuesday, Feb. 17; made official visits to the several Cardinals who are heads of Congregations having charge of all matters pertaining to the Church in the United States; also visited several of the Basilicas, Churches and religious Institutions of Rome; passed one Sunday at Tivoli in the suburbs of the city and having finished his work went to southern Italy and Sicily for a few weeks' vacation until March 18.

March

17. St. Patrick's Day. Concert by the Catholic school children at City Hall, Portland, proceeds, $674, being given to St. Joseph's Home for old ladies in Deering.

18. Rt. Rev. Bishop sailed on S. S. Adriatic from Naples for New York.

Sunday, 22. Retreat for men opened at Cathedral in Portland, preached by Rev. Peter H. McClean, head of the Mission Band of the Hartford Diocese.

25. Rev. A. C. LaRiviére, Rector of St. Augustine's Church, Augusta, died.

28. Funeral of Fr. LaRiviére at Augusta. Interment in Manitoba.

29. Rt. Rev. Bishop arrived in New York and landed about 10.15 A. M. Voyage pleasant and entire trip abroad very satisfactory from every point of view. Rt. Rev. M. C. McDonough, V. G., Administrator, and Rev. T. H. Houlihan, Rector of Cathedral, were on the pier to greet the Bishop.

April

Wednesday, 1. Rt. Rev. Bishop arrived home 8.15 P. M., and was greeted at the Depot by nearly all the priests of the city.

2. Rev. A. T. Hamel, Pastor of St. Hyacinth's Church, Westbrook, notified by the Bishop that the Holy Father had bestowed upon him the title of Rt. Rev. Monsignor, as a Roman

Prelate and member of the Papal household, the Brief having been issued on Feb. 23, 1914.

3. Rt. Rev. Bishop visited Augusta, chiefly to note conditions in St. Augustine's parish, whose Pastor had recently died.

Bishop preached at the Holy Hour in the Cathedral, and gave an account of his visit to Europe, especially to Rome and the Holy Father. Cathedral was filled to the doors. Fairly good report in Portland papers on following day.

Sunday, 5. Palm Sunday: Rt. Rev. Bishop addressed the people at the last Mass in the Cathedral, giving a brief account of his visit to Rome.

Visit to St. Joseph's Convent in the afternoon and account of visit to Europe given to Sisters of Mercy.

Holy Week

5–12. Ceremonies of Holy Week carried out as in previous years, the Rt. Rev. Bishop officiating on Holy Thursday, Good Friday and Easter Sunday and assisting at all the offices of the Tenebrae in the evenings and also on Holy Saturday.

Sunday, 12. Easter: Solemn Pontificial Mass and sermon by the Bishop 10.45.

14. V. Rev. Mgr. Collins assigned temporarily to Chisholm, during the absence of the Rector, Fr. LeGuennec, in Europe.

16. Sister Terescita, Sister of Mercy, died at St. Mary's Convent, Houlton.

Sunday, 19. Conference with the Rectors of the Churches in Lewiston

22. Visit to Oldtown, Rectory and Convent, thence to Orono.

23. Visit to Bangor, St. John's and St. Mary's and the Convents in each parish,—thence to Waterville in the evening. Conference with the Rectors of Churches in Waterville.

24. Visit to Sisters of Charity Hospital. Visit to Winthrop in the afternoon,—thence to Portland.

The Three R's and Another R

In examining the question of education from the point of view of good civics we have seen that the founders of the Republic considered religion, morality and knowledge as necessary to good government, and they also considered the means necessary for the fostering of religion, morality and knowledge in the future citizens of the Republic to be those schools wherein religion was a part of the curriculum. If religion and morality be essential elements in the forming of character, they must be found in the workshop of character, namely in the schools. This was the judgment likewise of the framers of the Constitution of our own State of Maine, for Article VIII of the Constitution of Maine declares: "A general diffusion of the advantages of education being essential to the rights and liberties of the people; to promote this important object the Legislators are authorized, and it shall be their duty to require the several towns to make suitable provision at their own expense, for the support and maintenance of public schools; and it shall further be the duty to encourage and suitably endow from time to time, as the circumstances of the people may authorize, all academies, colleges and seminaries of learning within the State." And be it likewise known that the public schools in that day were schools wherein religion played an important part and that "the academies, colleges and seminaries of learning within the State" in that day were religious and denominational. They in their day knew of no schools or colleges or institutions of learning that were not religious. They knew of no substitute for religion and morality in the formation of character. Of course they didn't Education is above all the formation and development of character and it is a strange species of education that does not admit this; but stranger still is the species that would form character without the aid of religion and morality. The founders of the Republic and of our own State placed their hope for the stability of the government in the citizenship formed and fashioned in the schools and colleges and academies, wherein the specific and indispensable elements for the formation of character prevailed, namely religion and morality.

Not even Horace Mann, that one individual who more than any other was responsible for the elimination of religion from the schools of this country, ever thought that good citizenship could be obtained without religion in the schools. "He resented with hot anger the accusations of the Congregationalists of Puritan New England that he was driving Christianity out of

the schools. He cited the universal experience of the nations to show that a godless people must decay; that Greece fell when her gods became allegories; that Rome grew rotten when her people lost faith; that in every one of the dead nations, faith was the soul of the people and putrefaction followed its departure."

Men are arguing today, some with hot anger and others with scientific calm, that this nation cannot stand unless religion find its rightful place in the schools for the proper formation of its citizens, and they are supporting their contention not with examples from the history of the dead past, but from indisputable and ominous facts that are confronting us in our own time and in our own land. And you are sadly behind the times if you think that it is only Catholics who are raising the warning cry. No, the voices of Catholics are drowned in clamor raised by men and women who are outside the Catholic Church.

In this morning's paper I read a portion of an address which the Methodist Bishop Hamilton made in Portland last Saturday, wherein he says: "There is no safeguard to society, to the State or to the Nation that is not born in religious education." And Mr. Bird S. Coler, also a Methodist, and at one time comptroller of the City of New York, is one of the most ardent and active advocates in the land of religious education in the schools.

In the Boston Transcript of April 16 there is a review of a book entitled "Creed and Curriculum" wherein the reviewer says that the author "has shown that there is a *practical unanimity on the part of leaders in all walks of life as to the desirability of religious instruction in our schools.*" The author says he has interviewed well known educators, editors, ministers and public spirited citizens on this subject, and almost invariably the opinion has been given that definite religious instruction in the public schools is eminently desirable but practically impossible."

We agree with this unanimity about the need of religious instruction but we deny the impossibility. The reviewer goes on to say: "There is a religious education society (non-Catholic) in this country, and the materials which it has gathered may make this a burning question if we do not see that it is one now." It is indeed already a burning question. The education wherever God and religion has been banished has produced its crop of godlessly trained children. The nation is beginning to reap where it has sown and it is a bitter harvest of citizenship after the endless outlay of money on the part of the nation, and the care and toil and anguish of its educators. For those who have eyes to see, and have a thought for the safety of the nation the outlook is appalling. From the sole of the foot to the crown of the head there is disease and rottenness in the body politic. Violations of all of the commandments of the decalogue

are assuming a horrid national magnitude. A churchless people who have turned their back on their Creator and have thrown off all moral restraint is becoming the rule rather than the exception in the land. Successful business oftentimes means dishonest business. Public office is branded with graft and corruption and even the temples of justice are under suspicion. Private life as reflected by the novel, the dance and the stage shows that vice rather than virtue is in honor. Intemperance in the use of drinks and drugs is spreading like a plague through all ranks of society. "Gunmen" in brazen defiance can terrorize our large cities. The mutterings of anarchists in our midst, and even their open defiance reveals a plague spot that was inconceivable a generation ago. Recently one of our State universities sought the services of a sensational revivalist as an antidote for suicide among its students. And the revelation of widespread immorality among school children so stampeded educators and threw them into a panic that they abandoned their reason and were willing to accept as a remedy the teaching of sex hygiene in the schools, which would mean throwing kerosene on the already raging fire in order to quench it. In the matter of race suicide and divorce America has attained a lurid supremacy among the nations of the world. But the most appaling symptom of disease in our national life is the ready and frank acceptance of the pagan standard, and the contempt and scorn for all moral restraint that is shown by ever increasing numbers of the American people. One is not necessarily an alarmist and a pessimist because he recognizes these facts. One need not be a prophet to see that disaster must come upon the nation unless something is done and done quick to remedy the disease for a nation is as good and as strong as the people who compose it. One need not be a philosopher to understand that lack of moral restraint comes from lack of moral training and that the only remedy for the ills that threatens is to put the essential, indispensable elements of moral training into the making of the growing citizen, namely into the schools.

Good citizenship is the paramount concern of the nation, and the nation must learn from the history of other nations in the past from the wisdom of the founders of this Republic, from the processes that are unfolding before our eyes that it can endure only when built on a moral citizenship and that the *sine qua non* of moral citizenship is religious moral training in the schools.

The Catholic Indians of Maine in the Revolution

Their Correspondence with General Washington

Their Effort to obtain a Priest

The many controversies and troubles between England and her American colonies resulting finally in armed revolt, and the Declaration of Independence July 4th, 1776, naturally caused the colonists to look about for assistance which they evidently foresaw would be necessary in the eventful struggle they were about to enter with the Mother country.

It was then they turned their eyes towards the Catholic settlements along the Saint Lawrence, and the Catholic Indians of Maine.

They could not of course do this with very good grace, for anti-Catholic feelings were strong in most of the states and penal laws were very common on their statute books.

It is not therefore surprising that their overtures to the French people of Canada were looked on with suspicion even though they were eloquently set forth by the Father of the American Catholic Church, the illustrious John Carroll.

But a few years had passed by since the English colonies of America had given their best efforts in that great struggle which finally resulted in the defeat of France and the establishment of English sovereignty over her vast territories. After having taken the oath of allegiance to their conqueror, together with the fact in view that the treaties relating to their religious privileges and rights were being carefully observed, it was quite natural for them to conclude that they had little to expect from their neighbors who had heretofore shown so little regard for their interests and above all their religion. It was therefore with heavy hearts, that the delegation dispatched by the Continental Congress, February 15, 1776, returned from Canada the following year. Though composed of men eminent in our history, Benjamin Franklin, Charles Carroll of Carrolton, Samuel Chase, and the Rev. John Carroll, so deeply was the impression of the unfairness of the Americans towards our holy Faith, that the commissioners were able to obtain little more than a patient hearing for their proposals.

Not so with the Indians of Maine who early espoused the cause of their American brethren against their English oppressors. Even while at the seige of Boston in 1775, Gen. Washington recognized the importance of at least commanding the neutrality of the Maine Indians.

Learning that they were not unfavorable to the aspirations of the Colonists, he wrote them, inviting them to make common cause with their brothers against England.

The following year the Indians, named Col. John Allen, a Nova Scotian, to carry their reply to Washington. It was during the gloomy days of the American Revolution, that their envoy, bearing a reply to his letter, signed by eight of their leading chiefs, met General Washington and his retreating army just prior to the battle of Trenton.

Though brief, their letter states clearly their position in the great struggle then on, and their reasons for not having as yet joined in the war, a message which doubtless brought joy to the heart of the heroic Washington. The welcome missive ran as follows:

"Friends, Brothers and Countrymen:

"In the Spring of the year, we received with joy and gladness a very kind letter from our Friend and Brother His Ex'l George Washington. What he said therein gave us great satisfaction and determined we were to continue in that Friendship, with the same faith as he professed towards us and to keep the chains forever.

"A few days ago an alarm was spread among us that another paper was come, to require us to take the hatchet. We met therefore and found some of our young men had been with you in the character of Chiefs and made a treaty to go to war contrary to our desire and as we understand it from them was not rightly understood. Our situation and circumstances being such at present, our natural inclination being Peace only accustomed to hunt for subsistence of our family, we could not comply with the terms. Our numbers not being sufficient among other objections. And as it was not done by our authority and consent of the Difft. Tribes we are necessitated to return it.

"Still depending upon the promise of our Brother Washington and relying on the friendship of all our Brothers and friends your way we hope and trust no offense in sending it back.

"And Protesting at the same time that chain of Friendship is still Subsisting among us on our side and that we hope for Ever. A further account of our Situation will in our name be delivered our brother and Countrymen by John Allan Esq., Bearer of this—Our Love and Friendship be with you all. We are,

"Your Friends and Brothers,

"Coquen, Sept. 19th, 1776."

It was December 24th, 1776, the eve of the memorable battle of Trenton, that Washington answered as follows to the letter of the Indian chiefs just quoted.

"Brothers of Passamaquoddy:

"I am glad to hear by Major Shaw, that you accepted the chain of Friendship which I sent you last Febraury from Cambridge, and that you are determined to keep it bright and unbroken.

"When I first heard that you refused to send any of your warriors to my assistance when called on by our brothers of St. John, I did not know what to think. I was afraid that some enemy had turned your hearts against me. But I am since informed that all your young men are employed in hunting, which was the reason of their not coming. This has made my mind easy and I hope you will always in the future join with your brothers of St. John and Penobscot when required. I have desired my brother the Gov. of Massachusetts Bay to pay you the money which Capt. Smith promised for sending my letters to the Micmack Indians.

"Brothers, I have a piece of news to tell you which I hope you will attend to. Our enemy, the King of Great Britain, endeavored to stir up all the Indians from Canada to South Carolina, against us. But our brethren of the six Nations and their allies the Sawanese and Delaware would not harken to the advice of his messengers sent among them, but kept fast holt of the ancient covenant chain. The Cherokees and Southern tribes were foolish enough to listen to them and take up the hatchet against us. Upon this our warriors went into their country, burnt their houses, destroyed their corn and obliged them to sue for peace and give hostages for their future good behavior.

"Now Brethren never let the King's wicked councellor turn your hearts against me and your brethren of this country, but bear in mind what I told you last February, and what I tell you now.

"In token of my friendship."

Nearly a hundred years later the above letter is said to have been in the possession of the Passamaquoddies.

Writing to the Indians on the St. John's River, Washington said:

"Brothers of the St. John's Tribe:

"It gave me great pleasure to hear by Major Shaw, that you kept the chain of Friendship, which I sent you in February last from Cambridge, bright and unbroken.

"I am glad to hear that you have made a Treaty of peace with your Brothers and neighbors of the Massachusetts Bay, who

have agreeable to your desire established a Truck House at St. John's, out of which they will furnish you with everything you want and take your furs in return.

"My good Friend and Brother, Govr. Pierre Tommar and the Warriors that come with him, shall be taken good care of, and when they want to return home, they and our Brothers of Penobscot shall be furnished with every thing necessary for their journey.

"Brothers, I have one thing more to say to you, our enemy, the King of Great Britain, endeavored to stir up all the Indian from Canada to South Carolina against us.

"But our Brethren of the Six Nations and their Allies the Shawnese and Delawares would not listen to their advice, but kept fast hold of our ancient Covenant Chain. The Cherokees and the Southern Tribes were foolish enough to hearken to them and to take up the hatchet against us, upon which our Warriors went into their County, burnt their houses, destroyed their corn and obliged them to sue for peace and give Hostages for their future behavior.

"Never let the King's wicked Counsellors turn your hearts against me and your Brethren of this Country, but bear in mind what I told you last February and what I tell you now.

"In token of my Friendship for you I send you this from my Army on the Banks of the Great River Delaware this 24th day of December, 1776.

"G. Washington."

In the "Catholic Historical Researches" by the late Martin I. J. Griffin, Vol. III, the following brief appreciation of Col. Allen and his work is given:

"These letters were given Col. Allan, then with Washington, who had just come from among the Indians. He was a Scotchman who, in Nova Scotia, in 1775, resolved, in the struggles of the Colonies that year begun, to give his support to the Revolting Americans. He came to Boston in 1776. From thence he proceeded to Washington's army and from thence to Congress, then sitting at Baltimore. He was, Jan. 4th, 1777, appointed Superintendent of Eastern Indians and Colonel of Infantry. He returned Eastward and, to use his own account: 'In May, 1777, I arrived on the River St. John's, where a number of Indians were collected. We soon had a general meeting composed of deputies from different parts, including the whole tribes of St. John and Passamaquoddy. It was agreed and concluded that Peace & Friendship be now Established permanent & Lasting between the United States & the Several Tribes, that such of them as were in the vicinity of the States should immediately withdraw and assist in the defence of the country which lay within the jurisdiction of the United States. That they should enjoy the free exercise of religion agreeable to their profession,

a clergyman of that denomination be furnished and a suitable residence be provided for him, on which a place of worship was to be erected."

"Col. Allan relates that at this time British Agents were 'using every Stratagem & Art to gain them and make me a prisoner,—yet 'they in a body to the number of 128 canoes containing near Five Hundred men, women and children, left the River with me at the end of ten days. They left their little plantation well improved and a good prospect, with a great part of their clothing and after 28 days' journey arrived at Machias, suffering many hardships and difficulties by excessive heats and the lowness of the Stream which greatly obstructed the canoes.' "

Many years had now passed since the Indians had enjoyed the presence of a resident priest among them. While they had not been perhaps entirely neglected after the departure of the resident missionaries from Maine, yet we may presume that the visits of the Canadian priests among them were not too frequent, and that the Indians instead of always awaiting their coming, went in large bodies from time to time to the mission settlements along the St. Lawrence there to receive the sacraments and be thereby refreshed in their holy faith.

The demand which they made in their petition to Washington was without doubt a just one, and from the fact of its having been made, we realize how permanent and lasting had been the teachings of the early missionaries. Priests were not many in the country in those days, hence, however well disposed the authorities may have been, it was only possible for them to comply with their wishes in the summer of 1779 when the Rev. Father de la Motte was sent to Maine.

In Griffin's "Catholic Historical Researches," Vol. III, page 16, we find the following items on The Rev. de la Motte.

"Feb., 1779, Father H. de là Motte, U. S. A., Chaplain on a French vessel of war, was captured in the Chesapeake Bay and brought to New York, like other officers of the vessel, he was paroled, but afterwards drew upon himself the vengeance of the British for saying Mass at the request of the few Catholics in New York. He was arrested and put in close confinement, in all probability, in the old Sugar House or the Dutch church near it in Liberty St., then called Crown, until he was exchanged. Here the good priest expiated his offense for saying Mass. (So far according to Rivington's Royal Guide, New York, July 17, 1779) Papinian in Rivington's Gazette approves the treatment of Father de la Motte, and says that 'he was exchanged and sent to Boston, where,' he adds, 'I presume he exercised his functions without any interruption.' The arrival of Father de la Motte (in Boston) antedated that of Father de la Poterie by ten years." Father de la Motte came to Machias May 19th, 1779 and remained until July 28th of the same year.

His coming here was undoubtedly arranged by Col. Allen who had apparently gathered the St. John's Indians near Machias in order to thereby remove them from British influences and the persecutions of the Royalists to which they would have been subjected had they remained at their camps on the St. Johns. Prior to the coming of Father de la Motte, there does not appear to have been any resident priest in Maine since the departure of Fathers de Syresme from the Kennebec in 1730 and Lauverjat from the Penobscot the same year. As has been remarked above, Father Charles Germain from St. Anne's mission on the St. John's or some other zealous priest may have paid a passing visit now and then to the Catholic Indians who still continued to occupy their old haunts along the rivers of Maine.

After the departure of Father de la Motte, the next priest to visit the Indians of Maine was Father Rouselet. In a letter written from Boston, January 15, 1791, now preserved in the Diocesan Archives at Baltimore, by Father Rouselet gives Bishop Carroll, the following details of a mission trip from which he had just returned. "It is with pleasure that I announce to your Lordship that I have just returned from the woods where I had the consolation of giving Holy Communion to two hundred, of performing sixty-five baptisms and two marriages. I am in hopes that we shall have a larger number this present year." This is the only reference in a long letter of nine pages that has any application to conditions then existing in Maine. A long correspondence now ensued between Col. Allen and Bishop Carroll which finally resulted in the presence of those heroic men so deserving of a place in the Catholic annals of our Diocese, Francis Ciquard, James Romagné, Francis Matignon, and John Cheverus, men truly Apostolic in every sense of the word, worthy to take up the work of Biard, Druillettes and Rasle, men whose zealous efforts not only saved to Mother Church our Indian Tribes so long negelected, but also held or reclaimed as her children many whom privation and want at home had driven to seek a livlihood within our borders.

The story of the life and labors of these noble men, taken from their original letters and reports to their Bishop will be given in future articles on the Church in Maine.

The Baltimore Archdiocesan Archives

The Primatial See in the United States with Jurisdiction over all Catholics residing within the borders of the American Republic from November 6th, 1789, to April 8th, 1808, when Pius VII of glorious memory, erected the Sees of New York, Philadelphia, Boston, and Bardstown: afterwards during many years as the Metropolitan Diocese of the Church in the United States: later on the Mecca where at three different periods in our Catholic history, the Bishops of the American Church have gathered in Council—graced by the occupancy of eminent prelates whose prestige and influence have been felt from Canada to Mexico, from the Atlantic to the Pacific, in this our own beloved country, as well as far beyond her confines, one easily realizes the important place the Bishops of Baltimore have occupied in the upbuilding of the great Catholic American Church of today.

From the beginning of the present organization of the Church in our Country, the missionaries, as they went forth bearing their commissions from the Bishop of Baltimore to far and distant stations were as a rule faithful in reporting to their chief pastor conditions as they found them together with various suggestions for the temporal well being of the infant Church. These letters written sometimes by the light of the Indian Camp fires, or from the home of some Catholic pioneer settler, or some wayside inn, or by the side of some living spring in the depth of the forest glade, where the toil worn messenger of Christ had paused to rest, and partake perhaps of his meager fare, or from the deck of some sailing packet as she slowly pursued her course along our shores or carefully sounding her way up our river channels, were necessarily given a coloring by the humble missionary which enables us to again see in spirit these heroic Christian workers of the past, in the midst of primitive surroundings which meant for them lives of privation and toil while here below, and if faithful, an immortal crown in God's Eternal Kingdom.

Such were the welcome missives that were constantly coming from every part of our country to the hand of Bishop Carroll. They were frequently perhaps on the road for months. They were entrusted to some friendly care and passed on from station to station, or from vessel to vessel, until, finally laid at the door of the first Bishop of Baltimore. Not only did they come

from the distant priest on the mission, but also from the isolated Catholic family perhaps more than a thousand miles away, telling their story of loneliness and calling for the ministration of the Messenger of Christ. That Bishop Carroll, as does every chief pastor in the Church, welcomed these soiled and much handled letters from afar is amply proven by the encouraging replies which eventually found their way to the writer however distant; that he and his successors treasured them is evidenced in their preservation and the care now bestowed upon them.

In a fire proof vault beneath the historic Baltimore Cathedral, close by the mortal remains of the father of the American Church, Archbishop Carroll and seven of his illustrious successors, these sacred documents and letters are today carefully treasured, and well so, for they are the most priceless mementoes of a bygone age, silent yet eloquent witnesses to the dawning and growth of Christianity in our country.

These archives, in all probability, the best preserved, the most carefully arranged of all Church records in America, thanks to the care and industry of the present most beloved, and illustrious occupant of the ancient See of Baltimore, His Eminence James Cardinal Gibbons, contain matters of the deepest interest to the children of the Church in Maine.

Here in many a letter now yellowed by the hand of passing years, in faded script, may be found the names of our departed ancestors and the record of their struggles and sacrifices in behalf of Mother Church. Here in the childlike yet Apostolic letters from Maine's worthy Catholic pastors, Fathers Ciquard, Romagné, Matignon, and Cheverus, to their friend and chief, Bishop Carroll of Baltimore, is the key that will open for us the history of that early period in the life of our Diocese, when the work of maintaining the Faith in the hearts of our ancestors, was begun under circumstances most trying and frequently most discouraging.

With the object of giving the readers of the Maine Catholic Historical Magazine the benefit of these valuable records the following letter was addressed to the Diocesan Authorities at Baltimore.

THE MAINE CATHOLIC HISTORICAL MAGAZINE,

WATERVILLE, MAINE, April 14, 1914.

To the Rev. Chancellor, Baltimore, Md.,

REV. DEAR FATHER:—I am writing you these few lines to see if it is possible to obtain copies of whatever documents there may be in the Archives at Baltimore, relating to the early history of the Church in Maine.

I find that Shea in his history of the Catholic Church in the United States mentions several letters addressed at different

dates by Dr. Matignon and Father Cheverus to Bishop Carroll of Baltimore on the condition of the Church in Maine. I am enclosing a partial list of the same giving date of said letters.

We are now publishing a historical magazine under Diocesan auspices, and are trying to collect whatever documents there are in existence on the early days of the Church in our Diocese.

A word as to whether we may have access to whatever may be on record at Baltimore in connection with our early history, will I assure you, be greatly appreciated by,

Yours very sincerely,

In due time this reply was received:

"CATHEDRAL BALTO.

"*Rev. John E. Kealy,*

"DEAR FATHER:—To you personally our Archives would be opened, but not for circulation.

"I feel sure the Cardinal would be glad to have you stay with him here while you work in the Archives, and I shall be at your service.

"Yours in Xto,

"L. O'DONOVAN,

"*Archivist.*

"April 15."

We availed ourselves of this opportunity so kindly offered, beginning work in the Archives on the afternoon of the 28th ult., continuing until the morning of the 7th inst. Copies were made of all letters and documents pertaining to the history of the Church in Maine, which will as far as circumstances permit appear in the columns of our Diocesan Magazine.

For the month of May we are publishing copies of several letters relative to the opening up of the mission fields of our State. Especial attention is called to the letters of Col. Allen to Bishop Carroll. Col. Allen, though not a Catholic, was in all probability instrumental in bringing to this part of our country Fathers Ciquard, Romagné, Matignon, and Cheverus, all of whom left enviable records in the Catholic annals of our Diocese, for while Col. Allen's zeal for the spiritual welfare of the Indians was the direct cause of their coming, he nevertheless contributed to the beginning of that Apostolic work on the part of these heroic men, which eventually reached the threshold of every known Catholic family within our borders.

To preserve intact the historic value of these letters, we have copied them as written, both as regards expression and spelling, perhaps peculiar to their time.

THE PASSAMAQUODDY INDIANS

An Account of

(a) Their attachment to Religion;
(b) Their attachment to America;
(c) Advantage to be derived from them;
(d) Their *Speech,* enclosed: vid A^2;
(e) Their Morality;
(f) The Cross.

Col. Allan's letter which had been written with the evident intention of giving the Catholic Bishop of Baltimore as far as possible a thorough understanding of the situation, was dispatched from Passamaquoddy in all probability by the same messenger who was likewise the bearer of the Indian petition addressed to Bishop Carroll for the same purpose. The original document now preserved in the Diocesan Archives at Baltimore probably written by Col. Allan, bearing the various signs, or hieroglyphic writing peculiar to Indian state papers, if we may so term it, is certainly an eloquent proof of this Catholic tribes devotion to the Church.

Under date of May 17th, 1791, the devoted Indians addressed their Bishop as follows:

Reverd. & Respected Sir

I do myself the honor to inclose you, a Speech delivd. at a Council of the Indians in this Country, soliciting the indulgence of a Clergyman of the Roman Catholic profession.

From a long acquantence with this people, and having the command of them during the late war, between America and Britain, I am in some degree knowing to their sentiments, and disposition respecting their Religious tenets, they are a very examplary people (consistent with their custom & manners) as are to be met with—zealous & tenacious of the rites of the Church & strictly moral, cautious of misbehaving in point of religion, even to be observ'd when intoxicated.

I have been often surprised so little notice have been taken of them in this respect, tho' rude and uncultivated in many other matters, they are truely civilized in this, and it was always observ'd by the French Gentlemen of the Clergy, which we were favour'd with during the war, that they never saw a more respectable collection in France, & excepting the Cathedrals & some particular places of Worship, their performance, Chants in Latin, &c. were in most instances superior to any—I have been myself charmed with them, when shut up in the woods, & tho' of a different sentiment, believe them truely to be good Christians, meriting the peculiar blessings of the Deity.—they

teach their children when able to Lisp a word, the Service, & as they grow up become in a manner innate, this owing to the assiduaty of the French Missionary, much to their honor.

There attachment to America is great, even with those, whose hunts lyes within the British provinces, & I think I have sufficient Authority to assert that the number who continued with me during the War, beheav'd with as much fidelity & Zeal as any people whatever within the United States.

It is certain they are of great use in this quarter—their trade is considerable, but the benefits this infant Country receives, by supplying with wild meat is much more—they behave with moderation and prudence, when they come among the inhabitants, no complaints of any consequence have I heard since I have been in the Country (15 years)—— As to their circumstances, I presume from what I have already seen, there woud not be a more profitable mission thro' the States, nor a situation more agreeable, for a person who is actuated & influenced with a Spirit of Christianity. —— Shoud you Rev'd Sir grant the favour to them, we have it in contemplation to build a chapple—having several tracts of Land of my own, I shall give a Spot for it, or procure one from Government.

The Speech is as literaly & accurately translated as the two languages will admit; if anything appears difficient or presumtive, in the mode, you'l please excuse, as well any irregularaty in my address, attribute only to the want of knowledge in such Sacred business. You will perceive my name mention'd —I was against it, but being a Confident in all their concerns, from a long intimacy before I left Nova Scotia, & the Command in the department during the late Revolution, they insisted on it, & I must confess, I have so great attachment, I wish to do everything in my power for their satisfaction & Comfort.

It may not be amiss to mention, that they are a very moral people among themselves (tho' some drinks hard, it is not universal) and admires it in Strangers. —— As there mind is never in pursuit of many objects at once, they are consequently very attentive, with much taciturnity & Sagacity, on the perticuler object they have in view—they soon know a priests character & tho they will be all obedience for his dignifyd station, shoud they perceive any imprudence, will quickly observe & resent it. When a person is examplary for his Life & Conversation—Strictly attentive to the duty of his Calling—Open, Affable, free and generous (within the bounds of that distinction to be always observed by spiritual teachers) they will sacrifice all for him, nothing they can do will be too good—hence it may be observ'd about the traders, some of whom had promised the Indians (from a mercenary view no doubt) to attract their attention, to give a preference of trade —— being ignorant

of the consequence, have offered some supplys to trade—this the Indians highly resent as a sacredlige & even have told such, they will not allow them in their Villages.

I have wrote the Rev'd Mr. Thayer twice, I presume he has acquanted you with the perticulers. The Cross sent belongs to a family, has been in it many Generations, they are very anxious for its savety, woud recommend to have it returned.

I was at the Village yesterday, where much solemnity appeared in closing the business. they are daily arriving.

Shoud this, or any further information I can give be acceptable and satisfactory, in this or any other business, you will please Command freely, at any time as I have nothin in View, but the happiness of these people. Excuse any imperfection & incorrectness, as I write in a hurry. I have the honor to be with profound respect

Right Revd Sir

Your most Obt
& Most Hble Servt
J ALLAN

Passamaquady (the most Easterly
part of Massachusetts) May 21st 1791

The Right Revd Charles Carrol

May 23rd

I received a message this morning from the Indians that an Express had arrived from a Clergyman at Panobscut requiring their attendance immediately, wh further intellegence, that a number of French gentlemen & others of the Roman Church were waiting for them,—however this may be, I cannot say but having been so often deceived, I still suspect it is chiefly for the sake of trade—Let me pray you, Reved Sir, to sett this matter right, that the poor creatures may have a permanent ministry, for they have been cruely draged about at a great Expense & trouble —— They sett of to-morrow with reluctance, as Penobscut is now an Inferior tribe & vary immoral. They will return in three Weeks.

Diocesan Archives, Baltimore, Md.,
May 5th 1914.

The above letter was this day copied from the original now on file in the Diocesan Archives at Baltimore.

Right Reverd. Father

The Chiefs, Sachams & Youngmen—The Women & Children of the several tribes of Indians, situated on St. Johns, Passamaquady, and other Rivers adajacent would address you with all humility, praying your acceptance of their unfeigned respect and dutiful obedience—
Father

It is to you we look up for help, as childen to a bountiful Father—It is long since we were blessed with the sight of a Spiritual teacher—Great numbers of our Young are Grown up, who have never received the sacred ordinance of Baptism—Our Women deprived of attending the Holy rites of the Church, after Child-Birth, & all of us cover'd with multitudes of Transgressions—
Father

We have applied several times to our brothers the Americans —we have sent to the Fathers in the church of this State for a Priest, but none comes—it looks if we were shut out from all the blessings and benefits of our Religion—we pray you, Father of the Church in this land, to think of us, & send one suitable for our purpose, to continue a year—We wait, with anxious hearts, hoping a gracious Answer—
Father

We speak for all the Indians, Northward & eastward as far as Canada—We all wish to be united with our brothers the Americans—Should a Priest come, there will be an assemblage of the whole tribes from the Bay Chilem to Penobscud—we have been told that numbers of trading men have been trying to get a Priest for us, but as we know they have nothing else in view but what concerns trade, we fear they may encourage some person, who is not qualify'd, which has been done already —therefore no attention must be paid any application, but what comes from ourselves thro' the hands of our brother John Allan, who was our Chief in the War—

In token of our sincerity & Duty, We send with this the Holy Cross, by the consent & desire of all the tribes—Done at the Mouth of the River Cobsecook in the Bay of Passamaquady, this *17th day of May, 1791.*

The Rt. Revrd John Carroll

his
Francis Xavier x
mark

his
Nicholas Haw-wa-was x
mark

his
Jack Ettien x
mark

} River St. Johns Chiefs

John Baptist Leport
Johnnot Dennie x
Francis Joseph Naptune x
John Naptune x
Nicholas Godang x
} Passamaquady Chiefs

Pier Jack x
Taken before me
} Deputeys from Mickmas

J ALLAN late Superintendent
of Indians Eastern Department

Right Revd J. Carroll

Diocesan Archives, Baltimore, Md.,
May 5th 1914.

The above Petition was this day copied from the Original now on file in the Diocesan Archives at Baltimore.

We may well imagine the sentiments evoked in the loving heart of the Bishop of Baltimore when these letters from the most easterly corner of his vast diocese reached his hand. It was for him a repetition of the old story of that day in the life of our Most Blessed Redeemer where the harvest appeared before Him in all its abundance but the fewness of the laborers well nigh frustrated its gathering.

Trusting however to Divine Providence to give him the means of caring for his own, the Apostolic Bishop at once forwarded to his children on the banks of old St. Croix the subjoined beautiful and consoling response:

My Dr. Brethren and children in J. C.

I promised to you last year that I would immediately endeavour to procure a worthy pastor for your souls to give to your children the holy rites of baptism, to administer to yourselves the Scmt of Reconciliation & exercise all the other functions of the ministry.

Brothers

It was not possible for me to obtain one so soon as I desired; many difficulties were first to be overcome. At length, however, thro' the goodness of our best Father, God himself, I have procured & send you one, who will carry you this letter.

Dr Brothers

In him you may put the utmost reliance. He will renew in your hearts those good sentiments and the same good customs of prayer & the service of God, which some of you yet remember in good Fathers of former days. Hear his counsels, & you will be virtuous here & happy hereafter.

Brothers

He will not be afraid of, but will partake with yourselves of all hardships. He seeks no reward from you but the salvation of your souls. He will content himself with a very moderate subsistence, such as necessity requires; but, as he has been & will be at great expense to go to you, I hope that you will by degrees and as you get able make him some compensation for this expense.

Brs

Him you are to receive as the only person appointed to administer to you the Sacraments of the Church, to instruct you in the ways that lead to a virtuous life here & to happiness in heaven. My most fervent prayer shall be that you all may obtain that blessing; and I beseech you to pray that I may be your companion hereafter in the enjoyment of eternal bliss.

The hope inspired in the hearts of the Indians on the receipt of their chief pastor's fatherly message induced their agent, Col. Allan to again address the Bishop of the diocese, respectfully placing before him many additional reasons for complying as speedily as circumstances would permit with the promises expressed in his letter of recent date to the Indians.

This the 2nd communication of Col. Allan to the Bishop of Baltimore relative to the Christian needs and necessities of the Catholic Indians of Maine was written from Boston under the following date:

Boston, June 7th, 1792

Revd Sir

A very severe fit of the gout during the past winter and the expectation of going Westward in the Spring, prevented my communicating some matters respecting the Indians—A Speech was delivered in answer to your indulgent letter, with the several articles inclosed in the tin cover, all which came safe to hand—— The joy & thanksgiving exhibited is beyond my description—So warm did I experience their gratitude for the little I did, that no doubt coud arise in the sincerity of their acknowledgmts—near twenty family, wintered round my house, & I dare say not an address to the throne of Grace ever passed, without a remembrance of you, as myself during indisposition—I will take a suitable time to prepare the perticulers and transmit to you—

I left them about three weeks ago, very anxious & uneasy, constantly inquiring when a pastor might be expected—I have just received a letter to inform me that a number of Canoes

from Canada, St. Johns and Nova Scotia have arrived, many more coming—lett me beg of you Revd Sir to hasten on the Gentlemen intended for them—nothing woud hurt my feeling more then a disappointment—the damage and expense to the Indians very great—give me leave to request a line from you on the subject—

Permit me the liberty to observe the Interest of the United States is concerned in this—The extensive communication, these Indians have with the Northern and Western Tribes (which I presume is not known, but to those who are conversant & perticuler acquanted with them, whatever attention may be paid them, will, in a degree, have an influence with others more distant for during the late contest with Britain, I had some with me as far as Iroquois—reciprocal officers & tyes of friendship by marriage, &c. has become universal, so that everything that passes, is soon known thro' the whole—The present evil dav (Indian War) requires delicacy & circumspection with the whole of this Colour—great conferences among us have taken place, respecting the hostility in the Western Country, news has been sent by Canada to them—I sincerely wish my circumstances permitted me to go among the present hostile Indians. I flatter myself from past success, and experience to bring about a reconciliation, but this is troubling you, by going too far from our business, & nature of correspondence; still I must be so free to observe that, however, I may be neglected & passed by, brot to work for Subsistence in my decline of years, after making such a sacrifice of my Property in Nova Scotia by being concern'd in the late war, I shall to the last moment, exert all my power as a Citizen for the Interest of the United States.

I am respectfully,

Right Revd Sir

Your most Ob

Hble Servt

J. ALLAN.

The Investiture of the Rev. Arthur T. Hamel, P. R. Westbrook, Maine

The 7th of May is a date long to be remembered in Westbrook as a great day for this Parish. About sixty priests from this and other dioceses, hundreds of Catholics of Westbrook and from other parts of the State, a large number of prominent non-catholics, including the State Senator and Representative, the City officials, the proprietors or agents of the local mills, were present at the solemn Investiture of Rt. Rev. Mgr. Hamel, P. R. of St. Hyacinth's Church, as a member of the Papal Court. There was great enthusiasm all around the city; and as a proof of respectful recognition, in order also to allow the working people to witness the ceremony, all mills and the stores at the West end of the city were closed; the buildings in the business section and the residences in the vicinity of the Church were handsomely decorated.

The Rt. Rev. Bishop of Portland, as Papal Representative, officiated at the Investiture, his assistants being Rev. N. Charland of Waterville, and Rev. T. P. Linehan, P. R., of Biddeford. Rev. J. A. Carey, of Hallowell, read the Brief in Latin, French and English.

The ceremony was most impressive and will remain as a notable event in local Catholic history. It was followed by a solemn High Mass in presence of the Rt. Rev. Bishop; Rev. Louis Bergeron, of Biddeford, was the Celebrant, assisted by Rev. J. W. Houlihan, of Deering, as Deacon, and by Rev. Raoul Bourbeau, of Ste. Agathe, as Sub-deacon; Rev. J. A. Carey and L. D. Ouellette were masters of ceremonies.

Rev. P. E. Desjardins, of Skowhegan, preached an appropriate sermon on the Priesthood, he showed the grandeur of the priests' work, whose mission it is to continue the work of the Apostles in winning the world to our Lord, by opposing the doctrine of Christ crucified to the errors of the so-called scientific men of our days by sanctifying the souls of men through the Sacraments of which the Priest is the minister, performing through the power conferred by Christ, the same deeds as the Apostles.

Mgr. Hamel's response was to express his appreciation of the high honor bestowed upon him: "For this mark of distinction," said Mgr. Hamel, "my heart is filled with sentiments

of gratitude and devotion to the Holy Father, Christ's Vicar, the visible Head of the Church; and to our distinguished Bishop, a successor of the Apostles. This title was not intended to honor me only, but to honor and rejoice my parishioners also, former and present, even the entire diocese. Not only then on this occasion shall we express our sentiments of deepest gratitude, obedience and devotion to the Holy See and to our beloved Bishop, but every day, by being true and sincere Catholics, firmly and lovingly attached to Holy Mother Church, zealous for the honor of God our Lord and King."

At the end of the Mass, the Rt. Rev. Bishop pointed out to the congregation the importance of the great honor bestowed on St. Hyacinth's Parish when its Pastor was named a member of the Pontifical Court: "Anything that comes from the Pope," the Bishop said in substance, "has, by this very fact, a special value for a Catholic; so, when this gift and blessing comes in the nature of a distinguished title, giving special privileges in the Roman Curia, we may indeed rejoice and feel honored. To be a Domestic Prelate is to belong to the most ancient and most august court in the world; the Pope indeed is the successor of St. Peter, the Vicar of Christ, whether the Pope be named Pius X or Leo XIII. We find Popes ruling the Christian world ever since St. Peter's time, as the Representative of Christ, the Head of the Church our Lord founded. There was a time when Kings and Emperors acknowledged the public authority of the Popes, and donated lands to be ruled by Him; a time when the people came to the Popes for protection and guidance even in the temporal order; this power has been taken away, but the Papacy still remains unshaken, and the present Pope continues the work assigned to Him, as the center, the Head and the Heart of true Christian unity."

The Bishop then imparted to the faithful the Papal Blessing, and the Clergy left the Church in procession, the orchestra and the organ playing Gounod's "Marche Pontificale."

At the banquet, in honor of the Rt. Rev. Bishop and the Clergy of the diocese, Rt. Rev. Mgr. Hamel acted as toastmaster, introducing the different speakers, he brought forth very cleverly just the right feature in their lives or characters, that justified their choice to answer their special toast.

Inviting the Bishop to answer the toast; "Pope Pius X," Mgr. Hamel said among other things: "We knew you before you knew any of us. Your reputation as a scholar, the knowledge of the qualities of mind and heart which distinguished you as a priest, had reached us. I am talking not only from my own personal knowledge, but from greater authority, the late Archbishop Williams, who said on the day of your consecration: 'I have sent you as your Bishop the best priest of my Archdiocese, and the one best qualified to fill the place of the great bishops Bacon, Healy and O'Connell.' We knew it was so then.

and with our experience under your wise direction, we bow in admiration before your activity, your love for your priests and diocese, and the great works you have accomplished, too numerous to enumerate on this occasion. At the banquet Oct. 18, 1906, you began your address by quoting the text from H. S.: 'Nescio loqui;' surely, if we were to translate it literally, it would be too humble an introduction for the eloquent speech that followed, you knew how to speak, and very well too!

"It suffices to recall your masterly addresses for the Third Centenary at Bar Harbor and Portland. At the closing exercises, in the Portland City Hall, the most eloquent speech ever uttered in that Hall was made by our Bishop; we were all proud of you then, and it is so on every occasion. At this moment, with filial pride and love, we are anxious to hear your 'silver tongue' praising His Holiness Pope Pius X."

In answer, the Rt. Rev. Bishop developed some points not dwelt upon in his morning address. He spoke of his recent interviews with the Sovereign Pontiff, His state of health, which is a source of anxiety to every one but to the Holy Father Himself. "In five years, at my next visit 'ad limina,'" said our Bishop to the Pope, "I hope to see your Holiness still at the head of the Church." "'Oh! no,' answered the Holy Father, 'you will then see another'." The question He asked me about the Portland Diocese, further stated the Bishop, was, "Have you a good Clergy? . . . Our present Pope then is a type of goodness, of sanctity, of strong Faith. He is attacked from all sides, even in His own City, and yet He remains calm, awaiting the moment when the Papacy will be freed and acknowledged, and Its rights restored: He is confident that goodness will conquer the world to the Church, as it did at the time of our Lord . . . Science, intellectual achievements, etc., are all very good, but without sanctity, 'goodness,' they are useless, often dangerous instruments." The Bishop appealed to all the members of the Clergy to avail themselves of every opportunity and occasion to speak of the Pope and of His prerogatives, to make them known, in order to bring the people to love and respect the Representative of our Lord.

Rev. Father Butler, the next speaker, said he was pleased to talk right after the Bishop, for that meant that he had to talk about the Bishop himself, and in his own presence, since he could not very well request him to leave the hall. He was too sure to offend the Bishop's modesty by praising him publicly, and too wise to criticize him openly, if there be any motive for criticism, and so there was little to be said. Nevertheless, Fr. Butler did find a way to praise the Bishop for his zeal, his forbearance and charity. Fr. Butler, who was a class-mate of the Bishop, told us the brilliant qualities of the young student at Holy Cross; the virtues of the Seminarian; the work of the priest and Seminary director; the prudence, the patience and

success of the Bishop. Paying a fine tribute to Mgr. Hamel, touching his respect and devotedness to the Bishop, Fr. Butler ended by assuring Mgr. Walsh of the veneration of the Clergy for their chief Pastor in the Diocese, not only as a man, although there are many motives for praise from this point of view, but as a Bishop.

The Rt. Rev. Vicar General, Mgr. McDonough, in his toast: "The Catholic Church in Maine," said he had no wish to quote a page from the Catholic Encyclopedia, but could not help stating that the beginnings of the Church in our diocese had some resemblance with those of the Church Herself; the church in our diocese is one of the oldest in North America; it was opposed from the start, and yet it developed and prospered. All our Prelates have been American citizens by birth; two of them occupied the see for sixty years . . . so, as history repeats itself, our present Bishop, Mgr. Walsh, will not leave us until 1945, for which fact we should all rejoice!

Fr. Charland, Fr. Linehan and Fr. Z. B. Décary, in their toasts, on the clergy, the Parish of Westbrook, and "The Day," had magnificent and well deserved praises for Mgr. Hamel, recalling his difficulties and his work in the North, at Augusta and Lewiston; and they wished to the new Domestic Prelate very many years of faithful and fruitful service to the Diocese.

For all that had been done for, and said, to him that day, Mgr. Hamel had heartfelt words of thanks; and simply renewed the promise made thirty years ago, on his ordination day, "of obedience and reverence to the Bishop: Promitto obedientiam et reverentiam."

The Rt. Rev. Bishop spoke again after the set programme was over, and paid an eloquent and earnest tribute to Mgr. Hamel: "Many priests of this diocese, said the Bishop, are undoubtedly worthy of the honor bestowed to-day upon Mgr. Hamel, either by reason of their work, their talent or seniority; many may be in the class of 'expectants' alluded to in Mgr. McDonough's speech. But every one should rejoice that Mgr. Hamel has received it. Our diocese has more members of the Pontifical Court than any New England diocese, excepting Boston; the hierarchy is quite complete. There was no influence to determine my choice." Further added the Bishop, "I had decided to confer that honor on Fr. Hamel, four years ago, at a time when a man, dared direct against Fr. Hamel false and insidious accusations. I felt inclined, then, to call a meeting of all the priests of this diocese to protest publicly against this act of blackguardism; but, as ever, forbearance, patient and quiet methods proved the best means to settle the question. Fr. Hamel withstood everything calmly and continued his work, loyal to the church and to the Bishop, willing to undertake anything he was called upon to do. He had left Augusta, where his work among parishioners known for over 17 years, was

relatively easy, and pleasant, to start anew in Lewiston. Westbrook then became vacant; Fr. Hamel was asked to send in his name, as required by Canon Law for Permanent Rectorships. I requested Fr. Hamel to come to St. Hyacinth's; so he again left a place where all the hard work had been well begun and where the future was bright, and came to Westbrook. For all these reasons, I recommended Fr. Hamel to the Holy See, and obtained as a reward this distinguished title of honor."

In the evening, the school children, under the direction of the good sisters, presented an excellent programme of music, singing, dialogues, and addresses in honor of their beloved Pastor, and offered flowers as a token of their love.

Following this presentation, was a big demonstration by the men of the Parish. More than 700 men formed a parade, headed by a platoon of police and the Westbrook City Band, marched through some of the principal streets to the Parochial Hall, where the reception was held. Two of the prominent members of the Parish, Mr. Barth. Huard, Mr. John Byrne, in the name of the people, expressed their joy at the honor conferred on Mgr. Hamel and the Parish, and their esteem and respect for their Pastor. Mgr. Hamel found appropriate words of gratitude for these marks of sympathy, and gave assurance that he would do all in his power to help them and to promote both the temporal and eternal welfare.

Solemn Benediction of the Blessed Sacrament brought this memorable day to a fitting conclusion.

May 10, 1914.

MAY.

The month of May—how dear to Mary's heart,
And dear to all who know her gentle power,
With balmy airs distilling fragrance pure,
And buds of Springtime in the wonted hour.

Now Memory, dovelike, wings a ceaseless flight,
Encircling Mary's altar and her bower;
For lo! within the heavenly garden's light
Shall bloom each earth-born gift—a fadeless flower.

"LYRIA."

St. Joseph's, Deering, Maine.

The Catholic Church in Maine

Father Druillettes Visits Boston

Having taken a few days to put his affairs in order, Agent Winslow and his guests started on their journey to Plymouth. It was now about the middle of November; ice had already begun to form along the Kennebec presaging the coming of the winter season and the closing of navigation on the upper waters of the river. To avoid being seized by the rapidly forming ice, the few trading vessels accustomed to frequent the waters about Cushnoc, had dropped down to the yet open waters at Merrymeeting.

In his report Father Druillettes states in detail many particulars which throw a great deal of light on this important mission, the first official communication addressed by the French authorities on the St. Lawrence to the New England colonists. It was a message of peace and good will; an invitation for mutual assistance in the work of civilizing the American Indian, and his conversion to Christianity; a plea for an agreement whereby they might act together in their operations against the savage nations making pitiless and ceaseless war upon them.

Considering the feelings of hostility towards the Catholic Church and especially the Jesuits, then manifest throughout the New England colonies, we are not a little surprised that a Catholic priest, a Jesuit father should have been selected by Sieur d'Aillebousts, the French governor to carry the olive branch to Plymouth, but when we realize the place he had won not only in the hearts of the Indians of the Kennebec, but perhaps more so of the Puritans with whom he had come in contact, we easily see the wisdom of the governor's selection. Furthermore, may we not also be allowed to behold in this Christian embassy, the Hand of Divine Providence in thus bringing the Ambassador of Christ to the Pilgrim metropolis there to offer for the first time the eternal sacrifice.

"I left Couissinoc by land," writes Father Druillettes, "with that agent, since the frigate which was to convey us had had some occasion to delay, in order to await the Savages, and not to be surprised by the ice; we were therefore obliged to go ten leagues, to embark by sea at Maremitin (Merrymeeting) which the Savages call Natsouac. That road was difficult, especially to the Agent," (John Winslow was now fifty-three

years of age) "who is already growing old, and who assured me that he would never have undertaken it if he had not given his word to Noel."

"On the twenty-fifth, we set sail; and on the way we found at Temeriscau some English fishermen, some of whom complained to the agent because he was conducting a Frenchman along the coast, who was a spy to serve the French, who were likely to ravage their settlements."

"Contrary winds prevented us from reaching Kepane, (Cape Ann) which forms the Cape of the great bay of Boston, until the fifth of December; for the same reason, we were compelled to go partly by land and partly by boat, in order to cross over the great bay to Charleston; we there crossed the river which separates it from Boston, where we arrived on the eighth. The principal men of Charleston, knowing that I came on behalf of Sieur governor, went ahead to give notice to Major-General Gebin, so that he might be present at my entrance into his abode."

"His agent, John Winslow,—whom I shall henceforth call my pereira, on account of the friendliness which he showed me,—having made his report to Sieur Gebin regarding the occasion of my journey, he received me as a veritable ambassador on the part of Sieur governor. He gave me a key to an apartment in his house, where I could with complete liberty offer my prayer, and perform my religious exercises; and begged me to take no other lodgings while I should sojourn at Boston."

It was the eve of December 7th when Father Druillettes entered the hospitable residence of Major Gibbons; did he use that apartment to which a key was given him for any other purpose except his prayers? We think that he did.

The French expressions used by the father in his report seem to convey a sense other than his morning and evening prayers as the recitation of his breviary, for after reciting the circumstances of his introduction to Major-General Gibbons, Father Druillettes says "il me recuft comme vray ambaffadeur de la part du dict Sieur gouveneur et me donna un clef d'un departement en fa maifon ou je pouvais avec toute liberte faire ma priere et les exercises de ma religion" words which easily lead us to believe that here was the occasion and the place where the first mass in Boston was offered. The beautiful feast of the Immaculate Conception while not yet defined as to its dogma, was now nevertheless observed by the universal Church, and we may reasonably suppose that the Jesuit missionary would have been the first to avail himself of the opportunity of offering the Holy Sacrifice in honor of the Immaculate Conception should the feast have been celebrated on Dec. 8th as it is today.

Under the title "A Jesuit in Boston" John Gilmary Shea writes in connection with the words above quoted, "As he would naturally carry his missionary chapel service with him, we may infer that Father Druillettes offered the holy sacrifice in Boston in December, 1650." Hence while we wish that Father Druillettes had been more specific or definite, we see no reason why he should not have taken advantage of the first opportunity offered, to celebrate the Divine mysteries in the city of the Puritans.

Thursday, Dec. 8th, 1650, Major Gibbons took his guest to Roxbury to call on Thomas Dudley, Governor of Massachusetts, who duly received him, and assigned the following Tuesday, Dec. 13, as the date on which he would accord the ambassador a public reception.

"On the thirteenth," continues Father Druillettes, "the Sieur Governor of Boston and the Magistrates invited me to dine, and, at the close, gave me audience. Besides the Magistrates and the secretary, there was present a man deputed by the people, whom they call a 'representative'."

The Jesuit appeared before Dudley in his two-fold capacity; as representative of the French governor of Canada, he received an answer which was far from being satisfactory; as ambassador of the Kennebec Indians he was told "That Boston took no interest therein" and that he would consequently have to see Governor Bradford at Plymouth.

Leaving Boston on the 21st of December, 1650, Father Druillettes arrived at Plymouth the following day. Here he met some former Cushnoc residents and took lodgings with one William Paddy, whom he had probably met on his former visits to Cushnoc.

Governor Bradford who had no doubt often heard the Plymouth colonists who had been at Cushnoc speak in glowing terms of the Father's work among the Savages, was now disposed to treat him most kindly. He accorded an audience, and as the day chanced to be a Friday, asked him to dinner at which in conformity with Catholic practices, fish was served.

The narration continues: "I left on the twenty-fourth, and returned to Boston by land, in company with the son and the nephew of my ....., who paid for me during the journey. I arrived at Rosqbray, where the minister named Master Heliot, who was teaching some savages, received me at his house, because night was overtaking me; he treated me with respect and kindness, and begged me to spend the winter with him."

Christmas day, 1650, was apparently spent somewhere between Plymouth and Roxbury, for the missionary expressly states that "night was overtaking" him when he sought shelter at Eliot's door, then after giving due expression to the hos-

pitality there accorded him, continues; "The next day, the twenty-ninth, I arrived at Boston, and proceeded to the Sieur Major-General Guebin's."

Being in a strange country, we cannot of course expect the missionary to state just where he celebrated the Christmas festival. Christmas was not then held in reverence by Protestants as it is today. Many of this day's customs were then looked on as savoring of idolatry. We would therefore not naturally place him in a Puritan home. Might there not have been some Catholic family on the way by whose hearth he was led to tarry a day or two. That he had Catholics with him is certain, for we have only to remember, the faithful Indian chief Noel Negabamet, John Godfroy as well as perhaps others of the party who had come with him from Quebec. Then there seems to be some mystery as to the identity of "the son and the nephew of my" ..... "who paid for me during the journey." While he leaves us in doubt as to their names, we may perhaps connect them with Major Gibbons who had so kindly given him "an apartment in his house."

In the absence of any friendly home, they may, perchance, have pitched by the wayside after the manner of the Indians their little fir tree hut which served for them both as a shelter and a chapel where in the heart of Puritanism, Loyola's humble follower celebrated the Christmas masses of 1650.

Father Druilettes had now been in and about Boston for nearly a month. During this time he had formed the acquaintance of many of the leading citizens of the town. He had met the merchant Edward Gibbons, "a personage of note," writes Parkman, "whose life presents curious phases,—a reveller of Merry Mount, a bold sailor, a member of the church, an adventurous trader, an associate of buccaneers, a magistrate of the commonwealth, and a major-general he had met "the Governor, the harsh and narrow Dudley, grown gray in repellent virtue and grim honesty," or as Fiske says, whose "Puritanism was bleak and stern," and who "for Christian charity was not eminent."

At Roxbury, he had fraternized with the celebrated Eliot, the Protestant missionary "now laboring, in the fulness of his zeal, in the work of civilization and conversion" of the Indians.

At Plymouth, he enjoyed most pleasant associations with the courtly and kindly Bradford. His visit to Plymouth was about the anniversary of the landing of the "Pilgrim Fathers" for thirty years had now passed since that December day, while "The breaking waves dashed high on a stern and rock bound coast" the travel worn exiles, sought the inhospitable shores.

The coming of the new year found the Jesuit father still at the home of Major Gibbons where he without doubt offered

services and ministered to the needs of whatever few Catholics who may at that time, have been in and about the Puritan metropolis.

But however pleasant, his stay had been rendered in a city where under other circumstances his coming would have rendered him liable to arrest and execution by hanging, Father Druillettes, his mission now having been accomplished, thought only of returning to the huts of his Indian parishioners on the Kennebec, and perhaps to be in season to accompany them on their annual hunt to Moosehead. Thus with the writing of his reports and the bidding adieus to the good citizens of Boston of whose hospitality he had partaken, he tells us that, "On the fifth, Sieur Guebin conducted me to the harbor, and very particularly commended me to Thomas Yau master of a bark which was sailing for the Kennebec."

With fair wind, the voyage should not have been long, but so unpropitious did the weather prove, that we find Captain Yau on the 9th moored in the Marblehead harbor. Father Druillettes took advantage of the stay here to go over to Salem for a call on Governor Endicott.

Under date of January 9th, 1651, the Father gives us an account of his trip to Salem from Marblehead under the guidance of "the minister, named William Walter," who received him "with great kindness."

"In his company I went to Salem to converse with Sieur Endicott who speaks and understands French well, he is a good friend to our nation, and desires that his children should continue in that friendship. Seeing that I had no money, he paid my expenses, and had me eat with the magistrates, who during eight days gave audience to every one. I left with him in the form of a letter, a power of attorney which he asked from me in order to act efficiently during the general court of Boston, which was to be held on the thirteenth of May. He assured me that he would do his utmost to obtain consent from the colony of Boston, which served as a standard for the others,—telling me that the governor of Plimout had good reason for seeking to obtain that from the colonies. At my departure, he told me that he had read carefully what I had left in writing on behalf of Monsieur our governor, and my Catechumens, and that he perfectly understood it; that he would despatch a man to carry me a letter at Kennebec; and that he would tell me as soon as he could, what he should have done in the matter, and obtained from the Magistrates."

January 24th found our good missionary at Piscataqua where he mentions meeting "Pierre Tibaud, a good Catholic" who promised the father that he would leave and go to Quebec the following summer. Pierre Tibaud, the narration tells us "is a young sailor from Saint Nazaire, on the river Nante: is a

good interpreter of English, Flemish, Dutch, and Spanish; and can serve as pilot for the coast of New England, as far as Virginia."

That the Jesuit should mention this Catholic young man, laying stress on the fact that he was "a good Catholic," leads to the remark that he was perhaps the first he had met during his trip to Boston, for it does seem strange, that he makes no record of meeting any Catholics while in or about Boston. His notes cover his time so well, and he mentions so many by name with whom he was associated, that one would rather expect to find some hint of his having fallen in with some faithful Catholic family or some one child of Mother Church during his stay in the Puritan city. However this may be, Father Druillettes continues, "On the seventh of February, at Tameriskaa, where the fishermen show me much friendliness; they were the very ones who had accounted me a spy, on my way to Boston."

"On the eighth of February, I depart for the river of Kennebec, where I continue my interrupted mission. All the English who were on this river received me with many demonstrations of friendship."

The toilsome journey up the frozen river thus ended Father Druillettes' first trip to Boston where he had so ably presented to the Pilgrim authorities the great question of their mutual defense against the savage Iroquois, and the importance of their kindly acquiescence in the continuation of his fruitful work among the Indians of the Kennebec. That his receptions were cordial, and the assurances of support held out, promising, are amply proven in the complete and carefully studied reports which he forwarded both to his Superior and the French authorities.

Did he mistake the real sentiments of the New England governors; did he accept their unquestioned cordiality towards him as an evidence that they would welcome aid in in the development of the French colonies along the St. Lawrence, and would welcome Catholic missionary influences among their Indian wards along the valley of the Kennebec? The question is one more easily asked than answered. The history of after years would seem to prove the futility of his efforts.

We have thus narrated the various incidents connected with Father Druillettes' first visit to Boston as outlined in his reports. Having at hand however the "Story of Boston" by Arthur Giman, M. A., we are placing before our readers an extract from his work pages 102, 103, 104, which while giving us in substance practically the same details, will nevertheless serve to show us how little foundation there was for the Jesuit Father's hopes of a mutual understanding between the Puritans and French against the hostile Indians.

"The Puritans of Boston were Protestants of the Protestants, and though they were jealous of having among them any person who held and taught other doctrines than their own, they were naturally most of all jealous of those who professed the 'religion of the court of Rome' and of those holding to this, the 'old religion' a member of one of the orders of the priesthood, especially the Jesuit order was the most feared and hated. For this reason, taking into consideration 'the Great wars, combustions and divisions' in Europe, which seemed to be chiefly 'raised and fomented by the secret underminings and solicitations of those of the Jesuitical order,' the general court of the Massachusetts Bay ordered that no Jesuit or spiritual or ecclesiastical person ordained by authority of the Pope of Rome should at any time be allowed within the colony; that if any such found enterance, he should be banished, and on returning he should be put to death. Survivors from shipwreck and public messengers behaving themselves inoffensively and departing promptly, were excepted.

"There was a devoted Jesuit missionary heroically laboring among the Abenaquis in Acadie at this time. Governor Winthrop wrote to the Governor of Canada proposing free trade between the colonies, and in 1650 this missionary, whose name was Gabriel Druillettes (sic) was sent to Boston to confer on the subject. He appeared to the English first near the present site of Augusta, Maine, where he met John Winslow of Plymouth, then in charge of the trading post of his colony at that point. The conference between the two was agreeable and the Jesuit believed that the Protestant was as much interested in the conversion of the Indians as he was himself. Continuing his journey the Father reached Charlestown, where he was commended to the hands of the same Edward Gibbons of whom we read in the account of the sojourn of La Tour. This hospitable and not very radical Protestant gave the Jesuit a key to a private apartment in his house where he was at Liberty to 'exercise his religion' without disturbance and there doubtless the first Mass in Boston was said.

"Druillettes presented his credentials in due time to Governor Dudley, who afterwards received him at dinner, and listened to his message in company with other magistrates and one deputy. From this interview Druillettes went to Plymouth, where he lodged with one of the persons interested in the Maine trade. He felt encouraged here, as he had in Boston and on the day before Christmas he returned to the capital of the Bay colony, stopping at a place he calls 'Rogsbray' better known to us as Roxbury, where he was entertained by the minister who was giving instruction to some savages, just as Druillettes had been accustomed to do in the northern woods. This minister he calls 'Master Heliot.' It was no less a person than

the Reverend John Eliot, the Apostle of the Indians who had arrived on the same ship that brought Mr. Winthrop and was at this time full of zeal in his new working of preaching to the Indians. Mr. Eliot urged his guest to spend the winter with him in order to avoid the severe journey through the wilderness to Canada; but the Jesuit declined, and after resting one night, resumed his journey to Boston, where again he was the guest of Captain Gibbons. The purpose of the Governor of Canada in sending Druillettes to Boston was to gain the help of the colonist in his war with the Iroquois; but the settlers both there and at Plymouth, saw that to take such a step would involve them in difficulties with other tribes that had been friendly to them. They gave the Jesuit diplomatic encouragement, and entertained him very hospitably but that was all. They were ready for trade, but they were determined to avoid an Indian war if possible."

ROSE MYSTICA.

Cursed was the earth for the sin of Mother Eve;
The choicest flower thenceforth the thorn shall bear,
In sad memento of the guilty deceive.
But yet the curse its loveliness doth leave
The Rose, among all blooms without compare
No alchemist such perfume could prepare—
No fairy could such dainty vesture weave.

So sprang from thorny stem of Adam's race
The fairest flower that ever bloomed on earth.
The Rose of Sharon, fragrant in her birth
As when the angel hailed her full of grace.
Since Calvary in crimson hues she glows
Who erstwhile was the snowy Mystic Rose.

H. V. R.

In Memoriam

"Till the day break and the shadows retire."

Canticle of Canticles.

It is with deep regret that we chronicle the death of Sister Mary Teresita O'Neil, member of the Order of the Sisters of Mercy and one of St. Joseph's and St. Elizabeth Alumnae Association.

Sister Teresita was a native of Portland, and belonged to St. Dominic's parish. Having graduated from St. Dominic's Grammar School, she pursued her High School Course at St. Elizabeth's Academy. After having graduated with the highest honors of her class, she entered the Novitiate of the Sisters of Mercy and five years ago made her holy profession before the altar in the then Mother-house on Free Street.

During her novitiate she became delicate in health and it was found necessary to give her change of air. Finally having been appointed to the Mission house in Houlton—St. Mary's Academy, she seemed to recuperate and was apparently in good health, when serious trouble of the nature of appendicitis called for sudden operating—and the dear patient failed to rally after the critical test had been passed.

Her death was a shock to the community and a large circle of friends who deeply mourn her loss. The beautiful and edifying manner in which she accepted the visitation of God's holy angel—and sweetness of her bearing during pain and suffering will never be forgotten by the witnesses at her bedside.

Sister Teresita was a sweet, lovable character, patient, kind and self-sacrificing, winning the love of her pupils and high regard from all with whom she associated.

Sweet thoughts and precious memories of this dear chosen soul linger in the hearts of her teachers and former school mates.

Fitting it was to place her in death among the Easter lilies that adorned the altar in token of the Resurrection—for many beautiful flowers, tributes of loyal affection shed sweet perfumes in the chapel of her distant Mission home, breathing of love and prayerfulness as she lay in the stillness of death;—emblems of her heart union and fervent devotions, such as she was wont to pour forth when in life, kneeling in the Sacred Presence of her Divine Lord and Master.

Her remains were brought to the Mother house in Deering, where a Solemn requiem was chanted for the repose of her soul——the interment taking place in Calvary in the new lot of the Sisters of Mercy.

As we pen these lines in faint tribute to her memory, we seem to hear the voice of her Holy Spouse calling to her in the sacred abode of peace:

"Come up hither, cloistered virgin,
You who made your soul a shrine,
Where I dwelt and where no image
Ever blent itself with Mine;
As a tender lily floating
On a mountain lake alone,
Folding back its snowy petals
Shows itself but to the sun,
Come up hither, my beloved—
Life is o'er and Heaven is won."

S. M. X.

Obituary

Tuesday morning, May 12th at 9 o'clock the funeral of the late Thomas Hogan took place from the Sacred Heart Church, Waterville, Maine.

Mr. Hogan's death which occurred, on the afternoon of Sunday May 10, 1914, closed a useful life of about 88 years of which he had spent 50 in Winslow, Maine. He was born in the County of Galway, Ireland, which he left while yet quite young, coming to Canada where he remained for a few years, afterwards settling in Winslow.

One of many of the children of Ireland, who followed the construction of the Maine Central Railroad, as it was gradually extended up through our State, Mr. Hogan passing from one duty to another, remained constantly in the employ of the Railroad until advancing years necessitated his retirement only a few years ago.

His passing leaves but a few of the original Irish settlers in this section of Maine. Their final departure at such an advanced age closes an interesting career which had of necessity witnessed in a large measure the coming and growth of the Church in the Diocese of Portland.

In their early day, opportunities for enjoying the services of the Church were not many, and were frequently obtained at great personal sacrifice both on the part of priests and people. That many of them, notwithstanding, kept the Faith and left after them a devoted posterity still loyal to the teachings of holy Mother Church is in truth the most enduring monument, one may hope to leave in memory of his passage through this vale of tears.

Historical and Magazine Notes

The June number of our Diocesan magazine will complete our 2nd volume. Allowing six numbers to a volume, gives one a very handy book which may be had by those who have preserved all the numbers, in binding similar to the Stoddard Lectures, which while preserving the records of our Ter-Centenary year, gives many others items of interest, concerning the progress of our Diocese the past year,—matters which while they may seem trivial at the present day, will with passing years, become more and more valuable to the student of the future.

The annual Diocesan conferences for the clergy of the Diocese of Portland took place at Portland and Bangor the 12th and 13th of this month respectively.

At each conference, the Rt. Rev. Bishop carefully discussed several matters of great importance for the spiritual and material welfare of our Diocese.

His instructions were as usual, timely, to the point, filled with zeal for the upbuilding of the Church in Maine.

Among the questions treated at length was that of the Diocesan Historical magazine, and Church entertainments.

It is always difficult to arrange the entertainment end of Church fairs or Parish gatherings, etc. One of the common sources of amusement for these evenings of Parish reunions, approved by none of the diocesan pastors, and hardly tolerated in its least objectionable kinds has been dancing. But modern styles in dress, and the tendency of many to be satisfied with nothing less than the most advanced forms of dancing, led the Rt. Rev. Bishop to forbid for the future, dancing of every kind in connections with Church affairs, or entertainment held under her auspices.

The present month of May is especially worthy of note in our annals because of the presence of so many members of the American hierarchy in the Eternal city, among whom are their Eminences, Cardinals Gibbons, Farley, and O'Connell. His Eminence Cardinal Gibbons left Baltimore on the 2nd inst. for Rome, the two other American Cardinals having preceded him by several weeks.

The departure of the venerable Cardinal Archbishop of Baltimore, now in his 80th year, was in harmony with the entire career of this, the greatest Catholic churchman in America, simple in the extreme, as unostentatious as might be that of his humblest fellow citizen.

His message to his beloved country on the eve of his departure was one most in keeping with his well known sentiments, a prayer for peace.

In a letter which was read in all the churches of his Diocese on the 1st Sunday of May, Cardinal Gibbons said: "I am leaving you at a time when there is danger of a war which is desired by no one but may yet be forced upon us by circumstances we cannot control. Happily we are still at peace. When war seemed inevitable God averted it in a wonderful and unlooked for way. Now is our opportunity of prayer.

I beg of you then, dear children, to pray earnestly for peace. Pray that God may inspire with wisdom the mediators who are now endeavoring to negotiate the terms of a continuance of peace and the leaders of our nation and that of Mexico, on whom rests the responsibility in the decision of war or peace. Pray that no feelings of animosity may be aroused among us or among the people of Mexico, but that both nations may continue in cordial relations of good will and mutual respect."

With the confusing conditions existing within the borders of our southern neighbor, together with the desire of many even in our own country to precipitate war, the aged Cardinal's appeal laden with the prayers of his "dear children" of the Church, may we trust obtain the miraculous intervention of Divine Providence in averting the sorrows, etc., misfortunes that would inevitably follow warlike intervention in the internal affairs of war torn Mexico.

In the midst of human passions and personal interests, the blessings of justice and peace are soon lost sight of, and the vast unthinking classes of our country not unfrequently drive our civil authorities into positions from which retreat with honor is indeed difficult.

To a Christian, on all such occasions the power of prayer must be apparent. His one aim should therefore be to obtain by his constant prayers, Divine intervention whereby, for all interested parties, peace with honor may be preserved.

The revisions of the Breviary has of course been the source of much anxiety on the part of our Catholic clergy to comply with the various arrangements being made by the Concistorial Congregation charged with this important work.

A recent number of the London Tablet has this to say about the new Breviary: "From various quarters questions have

been addressed to us about the new editions of the Breviary which, it is announced, will shortly see the light, and we are especially asked if these editions have been truly and definitely approve by the Sacred Congregation of Rites as such, and are not to be subject to further revision within a short period. In order to be able to answer with certainty we have applied to the offices of the Sacred Congregation itself, and have been told categorically that the editions now being printed and almost completed by the Pontifical printers and by the Sacred Congregation of Rites will not be subject to changes of any kind until the completion of the revision of the Vulgate, of the historical lessons, and of the homilies and discourses of the Fathers and Doctors—an undertaking, we were further informed, which will take far more time than might appear at first sight. As regards the typical editions, we have been informed that there are two of them: one in a single volume, which the Sacred Congregation has entrusted to the Vatican Printing Press; the other in four volumes, divided according to the seasons, which the Sacred Congregation has deemed well to entrust to the worthy House of Pustet, at Ratisbon. As the newspaper "Schlesische Volkzeitung," of Breslau, in some of its correspondence has raised doubts about the Pustet edition as not being a real typical edition, we also asked explanations on this point, and we were shown a Decree of the Sacred Congregation in which it is stated that this edition has been made exactly according to the terms of the Constitution "Divino afflatu," of the *Motu proprio* "Abhinc duos annos," and of the corresponding Decrees of the Sacred Congregation of Rites, and that it is declared to be typical, and that all future editions divided into four volumes must be in harmony with the same. On these occasions we heard the praises of the House of Pustet. It was added that approval has been given, as being in conformity with the typical edition, to the editions of the Houses Desclee, Dessain, Mame, and Marietti, all of which have really made every effort to correspond with the liturgical requirements of the Sacred Congregation. Hence those persons who were in doubt and who addressed questions to us on the subject may rest easy and act in accordance with the above information." As for the future changes in the Breviary in consequence of the revision of the Vulgate and of the historical lessons and homilies, it is expected that between twenty and thirty years will elapse before they can be introduced. The appearance of the new Breviaries, which will probably be issued simultaneously by the competing publishers, may be looked for towards the close of the present month.